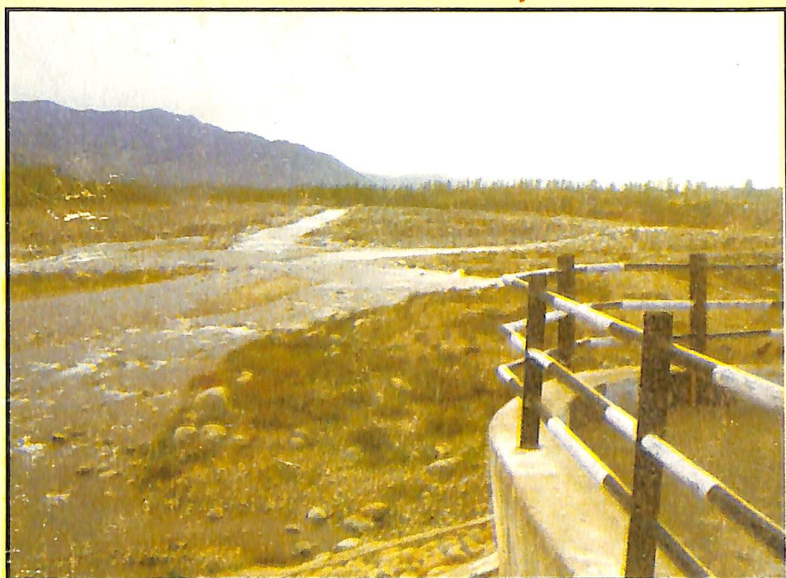
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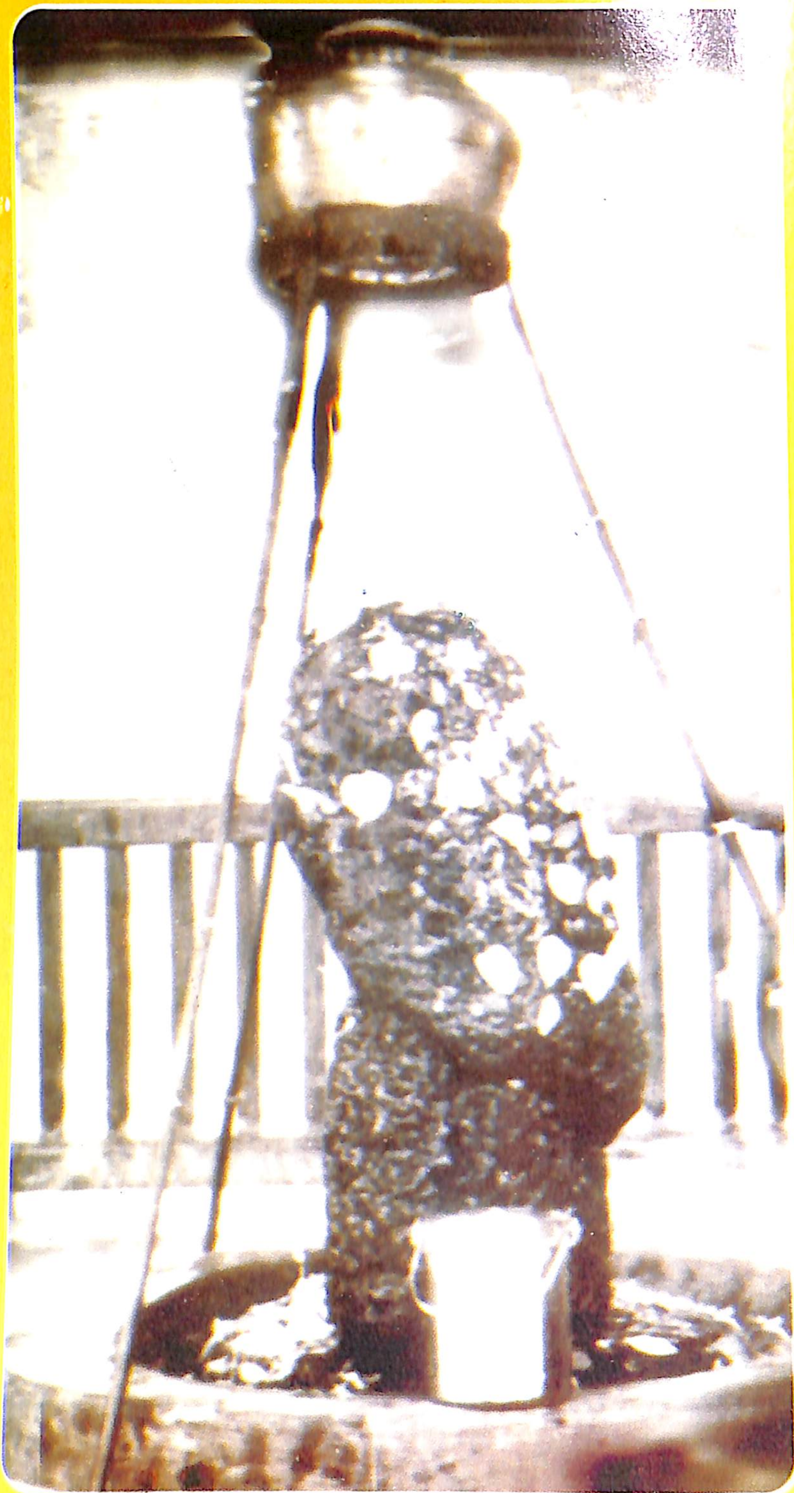
Tirth Raj Kapal Mochan

Nagbal Digam Shopian Kashmir



Tirth Raj Kapal Mochan
Prabandak Committee Trust (Regd.)
Shopian Kashmir
Camp Office :
E.W.S. Colony, Sector-4,
Roop Nagar, Jammu

Compilled By :
V. Sathoo



अपूर्वं लावरायं विवसनतनोस्ते विमृशतां
मुनीनां दाराणां समजनि स कोपऽयतिकरः।
यतो भग्ने गुह्ये सकुदऽपि सपर्या विदधतां
ध्रुवं मोक्षोश्रीलं किमऽपि पुरूषार्थं प्रसविते।।



ही शङकर चोन दिगम्बर स्वरूप युस ओस अलोकिक सुन्दर निरावर्ण, रूप चोन वुछथई ऋषियन हन्ज़न त्रियन सपुद, अन्दरह च्यथ वेकारह गो तिमन भ्रम, शाप किञ फुटिमितिस लिङगस पूज़ा कऽरख, मूक्षी कामना गइ तिमन पूरन, तनह शिव लिङग पूज़ा करन सईती, कऽम कऽम कामनाई स्यद्ध छि सपदन।।

पावन तीर्थ राज कपाल मोचन

पवित्र अस्थपन कश्मीर मण्डल के दक्षिण में कस्बा शोपयान के करीब एक मील की दूरी पर नागबल दिगाम नाम से प्रसिद्ध है। यह तीर्थ राज आदि काल से ही अपनी पूर्ण ख्याति को प्रप्त कर चुका है। मशहूर नदी रम्बिारा के तट पर अपनी पवित्र तथा पावन कीर्ति से विराजमान है। सुन्दर व्यसथनी के दामन में हरपुर वर्तमान हीरपोर, देवपुर वर्तमान दिवपोरा की शोभा को बडा रहा है। इस तीर्थ पर यों तो सारा साल स्नान का माहत्यम पुरानों में प्राचीन आचार्यों तथा मुनियों ने लिखा है परन्तु श्रावणा शुक्ल पक्ष द्वादशी (श्रावनबाह) के दिन इस तीर्थराज के स्नान का महात्यम बडी महता के साथ गाया है। पावन कथा श्री कपाल मोचन में इस प्रकार तीर्थ राज की महिमा का वर्णन किया है कि जिस प्रकार सांप वसन्त काल में स्वयं अपनी केंजुली को त्याग कर नव नूतन शरीर को धारण करता है बस उसी प्रकार मनुष्य, हिन्दू भक्त, महादेव का प्रेमी श्री कपाल देव के सूर्य खेत्र के पवित्र जल के स्पर्श से पापों की केंजुली को उतार कर पवित्र देव्य देह को प्राप्त करता है। इतना ही नहीं अपितु इस पावन तीर्थ की यात्रा में एक एक पग पर श्रद्धालु भक्त को अश्वमेध यक्ष के फल की प्राप्ति होती है। इस के आतिरिक्त श्राद्ध, यज्ञ, दान पूजा, प्रायाश्चित आदि कर्मों के लिए इस तीर्थ राज की जल धारा तथा यह पावन स्थल उत्तम माना गया है। जहां स्वयं श्री महा देव जी जोकि अनेकानेक तीर्थों में घूम कर आए थे, उनकी ब्रह्म हत्या के दोष की निवृतीभी इसी पवित्रत्तम तीर्थ राज में हुई है। इसी कारण इस तीर्थ का नाम सूर्य क्षेत्र कपाल मोचन नन्दरूद्र के अलंकारों से सुशोभित है।।

Legend of the origin of Kasmira

According to the Nilamata, the land of kasmira was occupied for six Manvantaras since the begining of the Kalpa by a vast lake six yojans long and three yojanas wide, called satisara. In the 7th Manvantara, the water of the lake was drained off through an outlet made with plough by Ananta at the order of Visnu who a long with other gods and goddesses had come there to kill the deman Jalodbhava in vincible in the waters. The story runs futher informing how after the death of Jalodbhava, the Pisacas and the descendants of Manu were settled there by Kasyapa to live in the campany of the Nagas, the original inhabitants of the valley. The same legend about the draining of the lake occurs in Kalhana's Rajatarangini and in a bit changed form, in the Mahavamsa, the Chinese Vinaya of the Mula-Savastivadi sect and the account of the travels of the Hiuen Tsang.

Geological observations:- As pointed out above, the valley of Kasmira with high mountainwalls on all sides, is just like a basin. The lowest point in the valley is 5200 feet high above the sea level and lowest pass in the Pir Pancal range forming its outer boundery is 3000 feet above the level of the valley. The only outlet for the drainage of the water of the valley is the narrow rock-gorge at Baramula. Now, nearly half the area of this basin-shaped valley is occupied by the Karewas which are flat-topped mounds composed of clay and loam and slit with thin layers of greenish sand. Having a width of from eight to sixteen miles along the south-west side of the valley and extending for a length of some fifty miles

from shopyan to Baramula, these Karewas are sometimes cut into stripes but their flat tops and almost the same altitude indicate that once they must have formed one large plateau later cut into isolated mounds by the streams descending the mountains.

One of the above streams as mentioned is called present Rembyara in shopian on who's banks Kapaal Mochan is situated.

THE LEGEND AND GEOLOGY OF REMBYARA :-

The Gangodbheda Mahatmya, the vitasta Mahatmya and the kedara Mahatmya mention one vaitarani but do not help in its identification. The name seems to have been used for one of the streams which join the vitasta above and the Purohitas of vijayeṣvara actually give the name vaitarani to the Rembyara in its course near and below supiyan. Rembyara is also identified with Ramatistha the modern Ramuh on the high road from shopian to Srinagar. (Nilmata,vv.1312,1352 stein op.cit.,vol.IIpp.274-75.)

In Nilmata it is also mentioned that one is honoured in the wold of visnu by taking bath at Narayanasthana and a similar merit is stated to accure at Rembyara (Ramathirtha) at supiyan (shopian) and Bhavotsa.

Kapal Mochan Tirtha

Kashmir, being a land-locked place encircled by high mountains and coverd by snow for more than six months a year, was inaccessible in the past. There were some passes in the north and south -west through which people visited sacred places outside. Predominating Brahmin before the advent of Islam in the 14th century, they had great difficulty in visiting the places of pilgrimage in India, so they devised a way of doing away with this practive to avoid sufferings and deaths on account of long and incommunicable journeys, the learned among them established all the places, except big tirthas like Kumbh, there itself. These were given the same importance by the virtue of their solemnization according to vedic scriptures and other religious however there are several places of workship which are found nowhere in India except Kashmir. These are the IceLinga of Swami Amarnath and Kapaal Mochan in the south-west Kashmir. Kapaal Mochan means redemption of the skull. Lordshiva got deliverance from the Kapaal or skull of Brahma. That is why it is called Kapaal Mochan. It is a famous place of pilgrimage at the foothills of the peerpanjal range. Situated in Digam Nagbal of shopian district, it is about a mile to the west shopian on the lelft bank of the Rambi Aara, a famous tributary of the vitasta. Digam is the corrupied form Dvigram. Kalhana has made its mention in Rajtarangini because of Kapaal Mochan.There are some ruins of old structures around the place. Naagabal now, due to the presence of Naag (spring) of Kapaal Mochan. There is a very old 1,000-eyed shivlinga on the elevated platform on the west bank of the spring.. A temple is constructed over the linga, without a roof, right over it. caled the kapaaleshwara shiva. Snow falls on the linga straight, as there is no roof or anything to cover it. It is unique place of pilgrimage

where shraadha Kriya is performed and the offerings of food, milk, barley flour, water, clothes, etc are given in the name of a dead person. It is observed on the 12th day of the moonlit sharavana every year. “KapaalMochan Mahatamya” gives in detail how and for whom shraadha has to be performed at this place. A person performs shraaddha at that place for the salvation of his dead forefathers, relatives, friends and known persons. Before Kriya, pilgrims in the sacred water of Kapaalmochan KUND take a baths. The origin and greatness of Kapaal Mochan shrine is given in detail in the MAHATAMYA. The story runs thus:oncekarma Vishnu and karma Brahma. (The word Karma is the prefix of bothe Vishnu and brahma. Karma means act. so it means acting vishunu and acting Brahma but there is no acting diety in the Trinity The trinity comprises Brahma, the creator, vishnue the preserver and shiva destroyer a three in one or one in three were jealous of the greatness of lord shiva. Shiva guessed their jealously. To dispel their illusion, He formed a very huge linga (idol) without a beginning and an end. It was limitless in diameter also. The lord asked both Brahma and Vishnu to fathom its two ends. BRAHMA set out to know its upper end and Vishnu its lower end. Both of them tried hard but were unable to find the two ends.Vishnu returned dejected and prayed to shiva. He admitted that he couldn't find the ends of the jyotir linga.Mean while, Brahma, spoke an untruth that he found out the upper end of the idol. Lord shiva lost his temper on his lie. But to try to prove his point, Brahma produced two witness-the cow and ketki flower before the lord.on being asked whether Brahma really reached the uppermost end of the jyotirlinga, the cow nodded her head in affirmation, at the same lord also supported Brahma's claim.

Lord shiva cursed both the cow and ketki for

...ving false evidence. Ever since the cow's tail but not head is worshipped and ketki flower is totallybanned in the workship of the deities. Still the fury of the lord did not subside. He cut Brahma's fifth head and used the skull as a pot. After some, he became conscious of this action. He had committed a sacrilege-murder of a Brahmin, Brahamhatya. He had to perform expiation to ward off the sin. He visited many places of pilgrimage but the skull did not fall from his hand. The sacrilege folllowed him in the guise of an ogress. At the end of 12 years of pilgrimages, he reached Varanasi and there he got rid of the of the sacrilege. Then he bathed at Manikarn.There the skull dropped from his hand while riding his bull and Rudraganas.He went to the Himalaya. Travelling hither and thither, shiva, reached shopian. The sacrilege that had dropped from his hand at Varanasi reappeared. He wondered how it happened again and became furious. He spurred his bull to run fast. The bull ran at a furious speed. One of the cloven hoof struck into a rock. He pulled it out with a great force. The moment he did so, the other hoof penetrated deep into the earth due to a great pressure. He pulled out the hoof again with full force and a spring oozed out from the ditch. The sun also appeared there to salute shiva. Sacrilege disappeared and the skull bone also fell from shiva's hand. The sun praised the glory of the lord and requested him that the sping fromed by the hoof of the bull be called KAPAL MOCHAN because Brahma's skull bone and the swacrilege disappeared here. Also it should become a famous pilgrimage then on.

So Kappal Mochan is apilgrimage of great importance. By performing religious rites here a dead person gets redemption from the past sins and evil spirits.He attains an honourable place in Vaikuntha.

After the 1989-90 total exodus of Kashmiri Pandits from the valley, Kapaal MOCHANA became

the victim of terrorism. Two Dharmshalas there were burnt. The Temple of Kapaaleshwara was also razed. But the ignorable and unpardonable act on the part of terrorists was the sacrilege of the linga and the Kunda. The idol was broken and thrown into the spring. The spring was Vendalized. The other property of the tirtha was looted. The wall around the temple permises was dismentaled.

The calm and cool atmosphere of Kapaal Mochan, in the grove of old and big chinars, the murmuring sound of nearby rambi Aara on the right side and that of the laar Koal on the left, the cool breeze and scenic in beauty of the forersts around is unforgettable. The entry into the complex inspires the visitor to supernatural ecstasy that prevailed for days even after leaving the shrine. Will lord shiva bring peace and revive the tirtha as before. The present committee has ~~took~~ taken the challenge to revive it again in to its old glory.



A Pathatic visit by a yatri

KappalMOCHAN IS A SHRINE BELONGING to the hoary past of Kashmir and finds mention is our ancient scriputres. It is located across the Rambi Aara in shopiyan and is dedicated to Mratunjay Mahadev, lord shiva children who do not flower into adulthood and for whom shastras do not prescribe tenth and eleventh-day kriya and sharda, etc. are said to get redemption from the cycle of births and deaths by performing rites at kapaal Mochan.

It is a piteous sight to see dozens of desolate parents at the shirine recalling admist unmitigated tears, the memory of their loved ones by getting the local purohit children to dress up in the garments which

their own kids wore and surveying them lovingly. We had lost two such gems from our midst, one after the other, was 14th years old. Durga and 16th years old Jawahar, my sisterand brother, one was a victim of Meningitis and the other as a result of accidental gun-shot during the uproarious days of 1948 and 1949 in Kashmir. A relation of mine who had suffered similar fate accompanied me. We reached the shrine early morning on the 20th day of the bright haru of shrawan. After krya at the shrine and offering of clothes to the local children, With hearts heavy and eyes swollenm, we sat speechless in a secluded corner and had tea. Those were the days of tribal invasion of Kashmir and a sense of rear and foreboding was palpable all around. A family acquaintance posted as a Forest Ranger in the area also happened to be at the shrine. He insisted that I accompany him and spend some time with him in the shopian forests. I agreed and we both started shortly. It was my first experience, exhilarating beyond descripition and infused new life into me after my this traumatic experience. We went on and on into the thick pine forests of Shopiyan, Pine needles on the ground formed a soft thick cushion and a strong frangance of reshi permeated the air. Towards dusk, we reached the nearest forest beet. It comprised a single-room cottage. Already some attendantss were there waiting in anticipation of our arrival. A fire had already been lit in front of the cottage which kept burning especially at night to ward off any animal. A horse was tethered nearby. Acupboard in the cottage contained large quantities of milk and milk products like ghee, butter and cream and also maize-floor of the sweetest varity and honey as I have never tasted since. Kaladi (mashe krer) in the shape of small cakes made from skimmed buffalo milk, a delicacy of the gujar areas across Kashmir, was also there. The forest beet was located deep inside the woods. A soft breeze kept blowing day and night with the resultant

swaying of tall pines from side to side, making [illegible] tulling music. However, early mornings were unforgettable. Without the least anticipation or warning, a thousand birds, as if appeared, burst into song all of a sudden. The melody was over powering and involuntary thoughts turned toa the creator of this wonderful universe. During the day could be heard uninterrupted buzzing of beetles, made conspicuous by its sudden cessation at times. The days were spent by me in horse riding, but only for short distances, lest I come face to face with a wild animal. During the sojourn, an interesting incident was related to me by a forest official. He related that only a few days back, as he was patrolling the area he saw shady form which he thought to be a human being, including in a unlawful act of digging up some dye-stuff from the roots of a tree. On seeing the official the shady form hid behind a huge pine tree. In order to spring a surprise on the culprit and to catch him red-handed, the official approached the tree on the tip of toe. AS he geared to pounce upon the offender, a huge full-grown black bear standing on his hind legs was they're facing him. However, he only displayed an indulgent smile on the foolhardiness of the forest man and went away without harming him. Of course, it took the official quite a while to gather his wits. Three days and nights went by in a trice. And with pleasant memories to last a lifetime Ireturned home.

"The woods are lovely dark and deep;

But I have promise tokeep;

And miles to go before I sleep;

And milest to go before I sleep"-Robert Frost



NEW COMMITTEE CONSTITUTED :-

A New committee was constituted and was registered in the court of law as Trusrt under

Regd. No. :7310 dated 14-2-2008

The committee set on the sail its Boat for a long journey. We hope that lord shiva will bring peace and will give us courage to revive the shrine once again into its old glory.

The following are the members of the executive cum governing body.

1. **Sh. P. N. Pandita** ***(Chairman)***
2. **Sh. V. K. Sathoo** ***(Convener)***
3. **Sh. V.S. Lahori** Org: **(Secretary)**
4. **Sh. P.K. Koul** ***(Treasurer)***
5. **Dr. Baljee Koul** ***(Advisor)***
6. **Dr. R. L. Lahori** ***(Signatory)***
7. **Sh. B. L. Koul (Dewan)** ***(Signatory)***
8. ~~**and**~~ **Sh. A. K. Koul** Gen. Secretary

The Donations Deposits can be made in State Bank of India or visit personaly in the office C/o Crown Medical Hall E.W.S. Colony Roop Nagar Sec-4, House No. 7, Mobile : 94192261761 Account No. 3000636480-0, Branch : Janipura Jammu.

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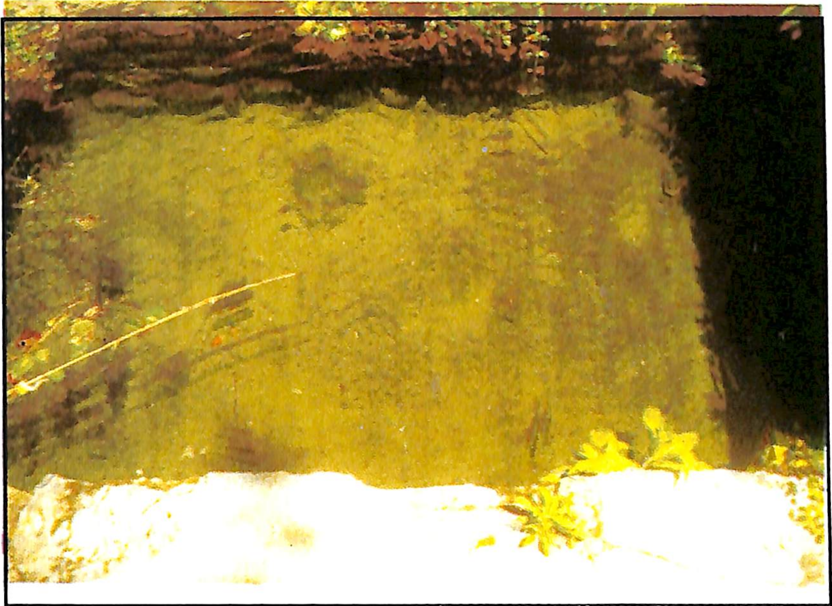
(1) SHIV LINGUM PRE 1990



(2) SHIV LINGUM POST 1990



(3) ANCIENT TEMPLE POST 1990



(4) MAIN SPRING POST 1990



(5) SAPAT RISHI SPRING



(6) CHINAR VIEW NEAR SAPAT RISHI SPRING



(7) BATHING POND



(8)MAHA GANESH



(9) SH. HANUMAN ROCK

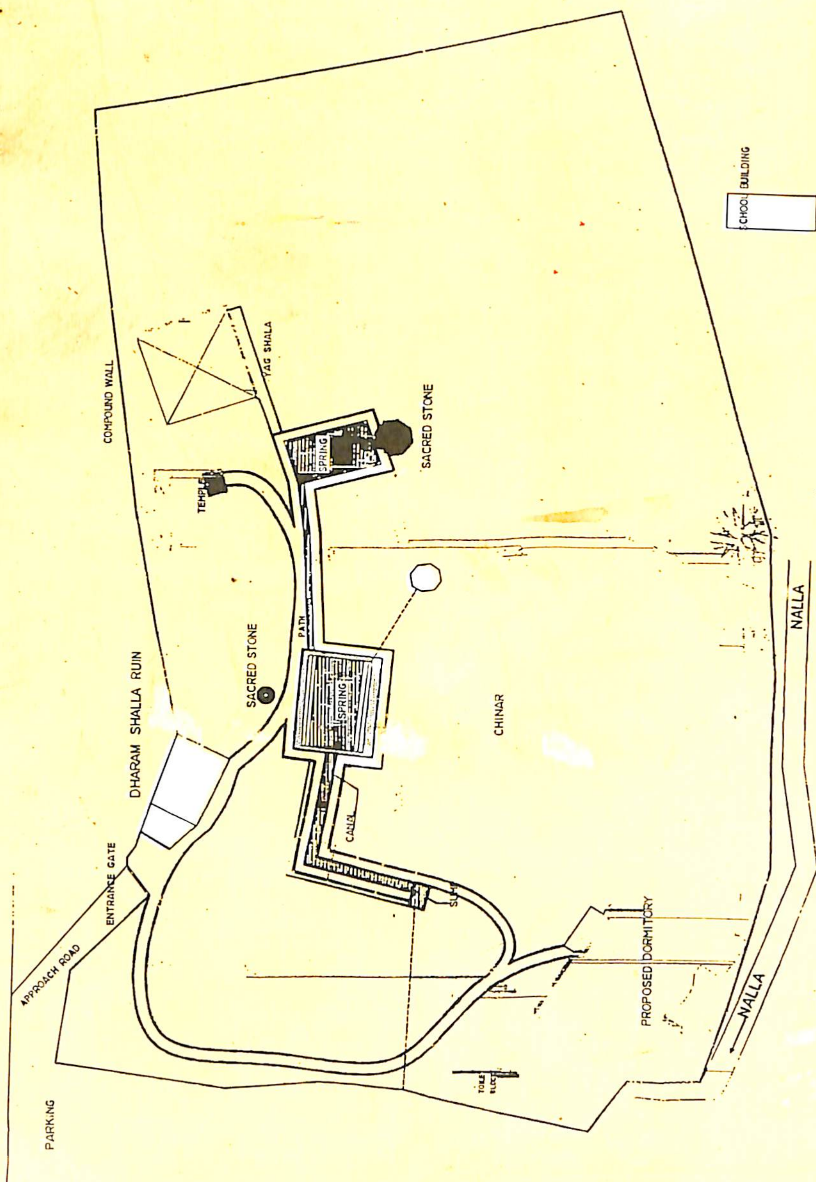


(10) THE TRACK LEADING TO NAGBAL



(ii) The Committee's first Visit to the Shrine after mass exodus
Above all seen Local M.L.A. S.D.M., Tehsildar, Patwari and other Social Leader's of Shopian.

SITE PLAN
PROPOSED FOR RENOVATION



Printed at : VALLEY PRINTING PRESS JAMMU#94192-25102, 94192-25103